

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."

WORCESTER, (MASS.) THURSDAY, MAY 10, 1838.

VOL. 1.

ANTQUARIAN SOCIETY
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NO. 1.

PROSPECTUS
OF THE
CHRISTIAN REFLECTOR,
To be published every Thursday,
at Worcester, Mass.

To the friends of Christian principle and free discussion:

A considerable number of Baptist brethren, in different parts of Massachusetts, have for some time past felt a deep and solemn conviction, that a new medium of communication ought to be provided in their Denomination, and have often incidentally expressed the conviction to each other.

In the month of January last, several of these Brethren providentially met in Boston, by whom a free conversation was had on the desirability of such a Newspaper as is now offered to their patronage, and on the best method of securing its establishment. It was thought to be most in harmony with the Republican character which formerly distinguished the denomination in America, and still belongs to the Baptists of Moral-ical Europe, and which ought to be perpetuated every where, because Christian equality requires it, to submit the matter to a Convention.

Accordingly a Convention was assembled in Worcester on Wednesday, the twenty first day of March, at the call of nearly One Hundred Brethren belonging to more than twenty towns in this state. [About forty more names were afterwards sent in.] This Convention, after solemn prayer and due deliberation, came to the following result.

Whereas it is our belief that the present Religious and moral condition of our country demands peculiar and the most wise and energetic efforts of all the friends of Truth to diffuse among all classes of the community the great principles and precepts of our glorious Religion, and that these ought to be exhibited by the voice and the press with unrestrained explicitness and fullness on every subject to which they are applicable; and whereas we have to regret that very few Periodicals of the Baptist denomination in the United States, speak out the entire mind of Christ on several of the enormous Moral Evils, which have spread wide in the land, growing with the growth of the Nation, and strengthening with its increasing strength;—therefore,

Resolved, That a Newspaper, whose columns shall be open to the Free Discussion of all Religious and Moral subjects, is loudly called for, and ought to be established with the least possible delay.

Resolved, That in its size and general character, this publication ought to be what the Christian Watchman was under the Editorial care of our venerable and excellent Brother, JAMES LORING.

Resolved, That the name of this periodical shall be THE CHRISTIAN REFLECTOR; by which it is to be understood that it arrogates not the right of originating any principle, but is designed only to reflect the light of truth as it is

shewn on its pages from the Word or God.

Resolved, That in its denominational aspect the CHRISTIAN REFLECTOR ought to be decidedly Baptist; that, while it treats all Christians with fraternal affection and respect, it ought frankly to avow the sentiments characteristic of the Baptist Church, and advocate and defend those sentiments, as being derived from the Gospel, and therefore being of Divine authority and obligation.

Resolved, That one of the important purposes of the REFLECTOR is the transmission of Religious Intelligence relating to the state and progress of the Churches at home and in Foreign parts—revivals of religion—Missions, Domestic and Foreign—Sabbath Schools,—Bible and Tract Societies, &c.

Resolved, That the REFLECTOR ought to be the decided advocate of the Immediate Abolition of Slavery, and a fearless and uncompromising opposer of every species of oppression, Ecclesiastical and Civil, and as decided an advocate of Temperance and Moral purity.

Resolved, That as Truth can never be defeated, but must always triumph, in fair conflict with Error, it will be the policy of the REFLECTOR to admit into its columns well written articles, which may deny of any doctrine or practice of this Periodical affirms, and vice versa.

Resolved, That a portion of this paper ought to be devoted to Literature and Science, and to such Political and Secular News of our country and other countries, as may be beneficial to its readers.

The Convention also adopted the following preamble and resolutions relative to the immediate management of the Paper, its location, &c.

Whereas in the opinion of this Convention, the town of Worcester is possessed of as great facilities for receiving and transmitting information by Mail or otherwise, as any other locality in the state;—whereas, the expenses of publication will be less in this town than in Boston,—therefore

Resolved, That the CHRISTIAN REFLECTOR be printed in Worcester.

And whereas PAYMENT IN ADVANCE for the paper, will contribute both to the success of the enterprise; and to cheaper publication, and will be in nearly every case as convenient to the subscribers,—

Resolved, That all payments be made in advance, and that the price of the paper be fixed as low as shall be adequate to the unembarrassed management of its publication.

The CHRISTIAN REFLECTOR will be published by a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination, once every week, on Thursday, on good paper, at \$2.00 a year, payable always in advance.

A few advertisements of a general character will be admitted at the usual rates. The paper will be sent to subscribers by mail, unless otherwise ordered.

All communications, POSTAGE PAID, will be attended to.

The first number will be published on the first Thursday of JUNE next, in case sufficient encouragement is given previous to that time. It is necessary that this Prospectus be returned as early as the TENTH DAY OF MAY, to the care of HENRY J. HOWLAND, Printer, Worcester, Mass.

CYRUS P. GROSVENOR, Gen. Agt.

Worcester, March 20, 1838.

Since this Prospectus was adopted, the Board have made the following alterations, which the Agents and others are particularly requested to observe. 1st. To publish the first number early in May, and to defer the publication of the second number for several weeks. 2d. They request the Agents to retain the Prospectus in their hands until they shall be desired through this paper to return it.

By publishing the first number earlier than proposed in the Prospectus, opportunity is afforded to present to the Agents, subscribers and others, certain explanations and statements, which

may be important in preventing possible misapprehensions, and in showing to the Churches, somewhat more fully than is done in the Prospectus, the desirableness, and, indeed, the necessity of a new medium of communication. By delaying the publication of the second number, time will be given for the more convenient action of the Agents, and for maturing the arrangements of the paper.

TO AGENTS.

The Board have before addressed the Prospectus of this paper to several gentlemen in whose piety and zeal they have reason to confide; but it was difficult to send it to all possessing these qualities, to whom it was desirable it should be committed. This fact is one of the reasons which have induced the Board to issue the first number earlier than was originally proposed, in order that those brethren who take a lively interest in the enterprise, but have not received the Prospectus, may receive it, and exert their influence in procuring subscribers, and shares in the stock which is found to be necessary to commence the work of publication.

Allow the Board, therefore, dear brethren, to add to what is contained in the Prospectus, some explanations and statements which may be called for by those for whose benefit this paper has been established.

In the first place, let it be observed that the Board of Managers have no pecuniary interest in asking the patronage of their brethren. On the contrary, they have already made pecuniary sacrifices, and they are willing to make still greater sacrifices to accomplish this object, which they are constrained to consider of eminent importance.

That our friends may have proof that this statement is in accordance with truth, we inform you that the Convention which resolved on the establishment of the Christian Reflector, prepared the Constitution of a Society, the substance of which Constitution is as follows.

Whereas the proper conduct of the paper requires its ownership to be vested in those who will be likely to take a lively interest in it, *Resolved*, That a Society be formed consisting of such persons as approve the Prospectus, and shall contribute as subscribers for the paper, or as Stockholders, to its support. Said Society is annually to elect a Board of Managers, as described in the Prospectus, whose duty it is to procure a suitable Editor and Printer, and manage the concerns of the publication. The Convention also resolved to raise by subscription the sum of one thousand dollars, in shares of ten dollars each, to be held and used as a *loan* to be *refunded* as soon as the income of the paper shall give the ability.

The constitution provides that the paper shall always be published at as low a rate as its unembarrassed maintenance shall allow. The shares in the stock are to be refunded by annual dividends of the surplus income of the paper after the first year, the sole purpose of the Stock being to meet the incipient expenses of the publication, which are necessarily incurred before the payment of subscribers for the paper can furnish the means to defray them. It will be perceived that no more than a few shares in each town will be required to accomplish this design.

The Board cherish the hope that their brethren will promptly render this temporary aid.

Instead of returning the Prospectus, as originally requested, the Agents are desired to retain it in their hands, until called for, and continue their labor in obtaining subscriptions.

The board to prevent errors, request that no monies be paid to any person professing to act as an Agent for this Board, unless the individual bear a certificate of appointment signed by the Gen. Agent or by a Special Agent acting under appointment by him, or unless the individual be one in whom, from personal acquaintance, the subscribers have entire confidence.

Professed Christians of any denomination are, however, authorized and respectfully requested to act as Agents in the several towns or societies where they reside; and, inasmuch as such Agency is attended with care, and possibly some expense, the Agents or companies who shall obtain ten subscribers and forward to the General Agent twenty dollars, shall be entitled to receive eleven copies for one year. For thirty six dollars, Agents or companies will be entitled to twenty copies.

TO THE RELIGIOUS COMMUNITY.

It is often said that the present is an age of inquiry. How far this is true we shall not now attempt to decide. If it is intended that TRUTH is the primary and ultimate object of every man's inquiry, it is difficult to yield to the saying unqualified assent.

Of the universal obligation to search after the truth on every subject we have no doubt. But the fact, that the press is generally trammeled and free discussion inhibited, is enough to indicate that, if truth is universally sought, there is a wisdom which would lay the route of pursuit winding through densest shades and amidst the most formidable obstacles, in preference to a direct and radiant and unobstructed highway. "Fate throws obstacles in our way to make men of us"—said a heathen; but even he would not have deemed the philosopher a sage who should recommend to the lover of truth the creation of hindrances to facilitate its attainment. Our belief is that the press ought to furnish the freest channels for fair discussion and honest inquiry; and that it belongs to the conductors of Religious periodicals to assert this right of the press and to

exemplify the principle of fair discussion, not by excluding from their columns any sentiment or argument because it conflicts with that which is characteristic of the Editor, but by allowing and even countering the free expression of every variety of sentiment and the display of every form of argument compatible with decency and dignity.

Honor and honesty require that an Editor maintain a strict adherence to what he believes to be truth in the declaration of his own sentiments, but they do not forbid that he accord to every other man as free expression.

In accordance with these views, we are happy in offering Christian courtesy to our brethren of every name; and, while we can never "agree to differ," we will agree with all that, wherein we do "differ," we will not forget our brother's right of stating and sustaining his sentiments, whether he occupy the columns of this paper or another. We invite contributions, on subjects of their own choice, from all Christians, reserving to ourselves the *duty* as well as the right of determining on the propriety of admitting their contributions, as *our own*. The location of the Christian Reflector being in "the heart of the Commonwealth," affords to the Christian public a convenient medium of communication; and we shall be happy in receiving from ministers or laymen intelligence of Revivals, Ordinations, &c. &c.

If we shall show by our works that we have in view the glory of God and the highest good of our fellow men, we shall look in hope for the kind countenance and aid of our fellow Christians. If in our columns we shall "hold forth the word of life" to the unregenerated, we believe that our humble labors will not be vain in the Lord, but will co-operate with those of our brethren in edifying the Church for which Christ died. If by the aid of the Holy Spirit we shall "honor the Son even as we honor the Father," we believe that He will be with us always.

We enter on the work with trembling, conceiving the charge to be as solemn, as weighty and as difficult as any we have ever assumed.

Our prayer is for the salvation of our readers, and among the numerous subjects of their petitions to the Father of lights, let them associate the CHRISTIAN REFLECTOR.

FIRST, FROM MINISTERS

—, March 20, 1838

"I have anticipated the meeting of the brethren on that occasion (the Convention) with much interest, hoping and believing that it may prove highly beneficial to the Redeemer's kingdom. My heart is with you . . . and I assure you that, according to my ability I am ready to co-operate with you in its prompt and prudent prosecution. The demand upon our Denomination for such a paper as your circular describes, appears to me to be imperious. We need a Christian Watchman having a heart and eyes. The good people where I am permitted to labor, I find, are ready to subscribe to a much greater extent than for any former or present paper; and, so far as I can learn, this is also true in regard to some of the towns circumjacent to this."

March 26.

"I do not wish to say any thing against the Watchman (or any other paper); but it is not what we need, nor what we have a right to expect at the present time. . . . I have conversed with some of the brethren in the ministry and they, I believe, will go with us to a man. I think we can get a good subscription in this region. . . . I regret that I could not be with you at the convention; but presume you were conducted to the happiest result, viz. to make the attempt. We ought not to shrink from duty. As sons of the Church and of Patriots, we are called upon to act. . . . You may rely upon our co-operation. . . . Let me hear from you soon upon this matter; and, if you have concluded to go on, as I hope you have, send me a subscription paper and let us build the house."

March 17.

"I have for several years been dissatisfied with the Watchman . . . but I have patronized it, because I have ever been and still am averse to any division in our denomination . . . But . . . I have come to the conclusion to patronize a paper which will be open to the free discussion of all religious and moral subjects. I, therefore, will patronize your paper, if it be such as, I trust, it will be, for the general good of our denomination and the glory of God."

April 10.

"In my humble opinion the great difficulty with the Watchman is not that it is not Anti-Slavery in its character; but that there is a want of *stamina* and principle in its general character. Either my eye is jaundiced, or the paper is *pointless*—pitiless—undignified . . . It has been as undecided, inconsistent and punier in its treatment of this subject (Slavery) as any other . . . At one time, it has been shaking hands with Abolitionists—at another, snugly cuddled down under the wing of the slave holder;—at one time, denouncing mobs and calling upon the civil authorities and the whole community to maintain the supremacy of the laws and protect every man in the enjoyment of his rights,—at another time,

denouncing and stigmatizing a few peaceable, defenceless females in Boston as *equally* criminal with the ring-leaders of a most shameful and wicked riot . . .

How many subscribers could be obtained in this place and vicinity, it is impossible for me to decide. A good many take the W. that would discontinue that, if we have a new paper, and many would still prefer the Watchman."

March 17.

"I most cordially approve the object" (of the proposed Convention, then about to be held.)

—, March 26, the same writer says—'I have long felt the need of such a paper as is now contemplated, and have had but little doubt that there were a sufficient number of Baptists in Mass. to sustain such a paper. . . . I feel that the denomination has already suffered and been kept in the back ground in regard to more objects than *one* for the want of a proper medium of communication. Please to apprise me of your plan of operation. . . . and I will endeavor to do what I can. In closing, let me say, dear brethren, what we do must be done out of regard to the honor of our Divine Master and the best interests of our fellow men. In this way we may hope to succeed; and, in case we fail of accomplishing what we would, we shall have the sweet consciousness of having done what we could."

March 23.

"I think that such a paper is very much needed under existing circumstances. If the Convention have concluded to commence such a paper, I shall feel bound to support it to the extent of my ability."

March 7.

"Those in this place who take a paper are generally supplied for this year. I think we cannot calculate on more than half a dozen copies taken here *this year*. For that number I think I may venture to say, I will become responsible."

March 19.

"I have just received a Circular proposing the establishment of a Religious Newspaper that shall aim to tell the whole truth on Moral and Religious subjects. This is what we want at the present moment. For one, I am heartily tired of a shackled paper, and have long been wishing to have a paper that would speak out the sentiments of Christianity in a fearless manner . . . and, if by the blessing of God who hateth iniquity and oppression, you may be enabled to succeed in the attempt, you may depend that every assistance in my power will be cheerfully rendered . . . I shall be happy to give the paper an extensive circulation in this part of the state."

March 23.

"There is, too, the *Bible question* not to be passed over. The Watchman, I suppose, you think handles some of these topics with mirth, as some would handle them. They are, to be sure, prickly things and their end is destruction, but alas, some are afraid of setting fire to them, they would make such a blaze . . . But, to be serious in a serious cause; I cannot lay the Circular before my Church; I cannot bear the heat of the brethren there (the town of P.) take the Evangelist, because it discusses such subjects as are excluded from their (the Baptist) papers, and I think, they will like your project."

April 26.

"It is my prayer that the blessing of God may rest upon you and the enterprise in which we are engaged. Go forward, my brother, in the name of the Lord."

SECONDLY, FROM LAY BRETHREN

—, March 19.

"Should such a paper be established, I will subscribe for it, and think that some others would be wanted in this town and vicinity. I have not had time to converse with many;—at any rate I will use my influence to have it circulated in this vicinity."

March 21.

"We have, for some time past, felt that a paper like that you describe was needed, and if it could be sustained, would be of great benefit to the cause in general, and of our denomination in particular in this state . . . We shall be glad to do what we can to prepare the way and recommend and facilitate the circulation of such a paper."

Yours in behalf of the Church."

March 20.

"Our pastor will approve of such a paper . . . I will give a good religious paper all the aid in my power. 12 or 15 subscribers could no doubt be obtained here for the first year, afterwards, probably more. We want very much a good paper."

March 20.

"I have visited or sent to L—, B—, I—, W—, and C—, (five towns) . . . and have everywhere received encouraging assurances. The great body of Anti-Slavery Baptists should no longer be paralyzed in their exertions, nor restrained from a candid exposition of their own views and feelings in their own periodicals. Trusting that God will by his Holy Spirit direct . . ."

March 20.

"Be assured, our hearts are with you and our prayers are that you may be guided by Him who came from Heaven to earth 'to proclaim liberty to the captives' &c. . . May the God of all grace be with you. In behalf of the brethren in — and —"

April 2.

"Any thing I can do to promote this desirable

FOREIGN MISSIONS.

From the Baptist Missionary Magazine.

MRS. WADE'S JOURNAL AT MATA.

Mrs. W. left Tavoy, in company with Mr. Mason, Nov. 22, 1836, and arrived on the 24th, in safety, receiving, as usual, a most cordial welcome from the native Christians.

Nov. 26, Saturday. We are cheered from day to day, by the interesting appearance of the Christians here, and likewise of the inquirers, many of whom appear to have given decided evidence of piety, during the months we have been separated from them. We are also particularly interested in four or five Pgwo Kares, who live some miles distant, and appeared indifferent last year; but, having been induced to attend worship with the Christians during the rains, they now appear to be truly converted, and desirous of baptism. Thus the way is preparing for the reception of the books just prepared in their language.

30. Wednesday ev. Although the rice harvest is not yet finished, and many of the females are still in the fields, yet seventy assembled at the female prayer meeting this morning, and we enjoyed truly a sweet season. On inquiry, I was told by those present that they did not know of a single instance where brotherly love was interrupted by any bad feeling between individuals or families in Mata.

Examination of Mata School—Departure of Mr. Mason.

Dec. 3, Saturday ev. This morning, attended the examination of the school taught here during the rains. Found thirty-three scholars, about half of whom, beginning with the alphabet, had learned to read well in any common book, while all the remainder could read more or less fluently in easy books, and most of the whole number could write a legible hand. We felt gratified with the school, considering it was taught by a young lad, all the older and more competent teachers having been sent into distant villages. We have given about four dollars to assist this school, and the remaining expenses are defrayed by the parents. (About fifty pupils from this place were in our schools in Tavoy, until the appearance of the smallpox, when they returned to their homes, and entered the village school here. These were not examined with the Mata school.) This afternoon I also attended a kind of fair where the cotton garments manufactured by the ladies of Mata, within the last few months, were by request exhibited, and truly I was much gratified by this specimen of improvement. About one hundred and fifty garments were presented, all new, neat, and suitable for use in their families. On the Sabbath, when three hundred assembled in the large zayat, we see very few who are not dressed in a neat, clean garment. But the families who have lately removed here from a distance, form a striking contrast, as they may be known almost as far as the eye can reach, by their dirty, miserable appearance. The ladies were much gratified by Mr. Mason's noticing their work, and commending their industry.

5. After having enjoyed Mr. Mason's instructions so highly for the last ten days, the dear Christians assembled in their zayat, this morning, to bid their beloved pastor farewell, and commend him and about twenty of their brethren to the kind care of their Heavenly Father, during their long, fatiguing, and perilous excursion through the jungles. Much feeling was manifested on the occasion, as four men have lately been destroyed by tigers on the road they are to travel.

Karen Maternal Association—School and Bible-Class—Pgwo Karen inquirers.

7. Attended this morning the annual meeting of the Karen Maternal Association. A lovely number of mothers were present, with their children, and thirteen were reported as having been hopefully converted the past year. One mother, being asked respecting her young son, replied, "I have prayed for his conversion with many tears, and now he gives good evidence of being 'born again.' " Many other statements were interesting and affecting, and several more children were reported as being under serious impressions.

9. We have now in operation an interesting Pgwo Karen school, containing nine pupils. Very few of that tribe of Kares have yet listened to the gospel, so that a school of nine children, in this new language, excites much interest. I have also a class of assistants, who devote their time to the study of the Bible. I devote a large part of my time to this class, as they are to go out into distant villages, and teach what they thus learn, to those who know very little of the way of life.

10. Having now made arrangements for the other children who wish to learn to read, &c., I find the number amounts to about seventy; above sixty are daily in the zayat, making good proficiency in their lessons. Ten of the number are Pgwo Kares, who are delighted to learn to read in their own language. My class of assistants now numbers ten, and I am happy to see them making good progress in a knowledge of the scriptures. They are taught on the plan of the bible-classes in America.

22. All goes on very pleasantly in this lovely Christian village. I have from two to three hundred at the meetings every evening in the week, and about four hundred on the Sabbath. Besides attending the sick, and necessary domestic cares, I devote my time principally to the class of assistants, and the religious instruction of the school. Their lessons are taught by two young Karen Christians, so that they go on well, with a little daily superintendence, and it is delightful to hear them answer questions on the scriptures with so much propriety. Have just now returned from visiting a little group of Christians, who live about six miles distant. They have a neat little zayat, where they assemble for prayer and reading the scriptures, every evening, and when not able to come to Mata on the Sabbath, they conduct worship, as well as they are able among themselves. I arrived at the village just before sunset, and, after evening worship, the Christians proposed to assemble the next day, and have a "Sabbath," as they expressed it, because I was there, and could teach them the scriptures. We spent the day very pleasantly, and found four in the little assembly, who, we trust, have lately been "born again," and who wish to be baptized.

After prayers with these "lambs of the flock," at dawn of day this morning, I bade them farewell, and set out on my return to Mata.

30. Friday evening. I have much to encourage me in the appearance of the inquirers, and the number is increasing. My schools, also, give me very much pleasure, and the attention given, to be able to answer questions on the scriptures, every evening in the week, even by the oldest members of the church, is truly interesting.

Jan. 1, 1837. As this is far from the first of the Karen year, I feel that I commence the year alone, here in these distant jungles, as I did the last. I should be desolate and miserable indeed, had I only this world for my portion; but if I may be blessed with the constant, indwelling presence of the Holy Spirit, I can be happy in the darkest jungle, and sing thy praises, O my Savior, under the heaviest afflictions. May I but enjoy union and communion with the great Giver of all my blessings, and I will cheerfully resign any of His gifts which I may see best to withdraw.

9. A short time since, some of the Christians here visited a small village of Pgwo Kares, who were bitter opposers last year, and found one man anxious with regard to the concerns of his soul. He sent word that he begged the prayers of the church, and yesterday he came in his boat, with his wife and children and several others from his village, to spend the Sabbath with us. He has given up "moderate drinking," with all his old customs, and appears to be truly converted. His wife too appears very well, and they say several more in their village are anxiously inquiring for the right way. The man's father sent a most earnest and affectionate request for Mr. Wade's Pgwo Karen teacher, to come and bring the bible and teach him. He says, "Come, my son—bring your sacred books, and teach your poor old father: I want to know more about this Jesus Christ." After several solemn conversations, besides the meetings yesterday, the Pgwo teacher has set off with them, and is delighted to be able to take three or four tracts (in manuscript) in the Pgwo language. The village is about a half-day's journey distant. This evening we have appointed a prayer-meeting, particularly for these new inquirers.

15. Mr. Wade's Pgwo Karen teacher returned last evening, and says there is a great deal of feeling, with regard to the truth, among all the Pgwo Kares east of us. Many females are anxious to come and listen to the truth, whose husbands are bitterly opposed; and the old Karen "prophets" have stirred themselves up to new zeal, and are "dreaming," and "prophecy," and astonishing the poor ignorant Kares with their "lying wonders." The man from that region, who appeared so well last Sabbath, has just removed here, with his wife and children, and a younger brother, and says, he cannot live among those who thus revile his God and Savior, though they are his nearest friends. We feel that God has commenced a work in that place; and that we may be able to come to "the help of the Lord against the mighty," we have set apart this day for humiliation, fasting and prayer. As a church, we feel that we must have the Holy Spirit poured out upon us, before we can offer the "effectual fervent prayer of the righteous" for these perishing souls. We have now here fifty interesting inquirers, many of whom are making good proficiency in knowledge, and, I would hope, are growing in grace.

17. This has been a day of rejoicing throughout the village, on account of the arrival of Mr. Wade and Miss Gardner, and the good news they bring from the distant villages. New zayat for worship—Baptisms—Native Preachers and school-teachers.

Feb. 11, Saturday ev. To-day the corner post to a new zayat, for public worship, has been set up, with solemn prayer for the presence and blessing of God. The old zayat, though capable of holding about five hundred people, has been for a long time extremely crowded, so that the church have concluded to use it for schools, and erect a new one much larger.

19. The evenings of the past week have been principally devoted to the examination of candidates for baptism, and this afternoon, fifteen lovely converts have been baptized in the beautiful waters of the Tenasserim. Truly we see happy days in this heathen land!

28. Again Mr. Wade is suffering beyond description from the same cause as last month, and my heart sinks within me, in view of our labors at this station, which are increasing every year. My class of assistants now number fifteen, and they are making rapid progress in knowledge of the New Testament, which they are daily studying. They have been particularly interested of late in the epistles to Timothy, and Titus, and their answers give me much pleasure.

26. During the past week, the examination of candidates has been continued the same as last week; and this afternoon, fifteen more happy converts have been baptized in the beautiful waters of the Tenasserim. Truly we see happy days in this heathen land!

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10. Besides the assistants who accompanied Mr. Mason, eight from my present school-class, with Ko So, one of the deacons of the church, and two of the largest scholars from the day-school, have just been appointed as preachers and school-teachers for the distant villages, and will set out for their respective stations soon. Our large Karen day-school having made fine proficiency under Miss Gardner's superintendence, has now been

dismissed for a season, that the school-house may be repaired, &c. &c. We have appointed two young Christians, who are well qualified, to teach the school during the rains, as the small-pox will prevent their going to Tavoy with us.

Summary of recent baptisms—Return to Tavoy.

12. This morning, the Pgwo Karen and his wife, mentioned as removing to this place, January 15th, were baptized, with two others—making thirty-four at this station this year, besides nine in other places; who, with fifty-two baptized by Mr. Mason, and one by Mr. Judson, while on a visit here, make ninety-six, within the last three or four months.

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REV. MR. MALCOLM'S ADDRESSES.

At a missionary meeting held in the Oliver-st. Baptist Meeting house, New York, on the evening of the 26th ult., an address in relation to his recent Missionary tour, prepared by Rev. Howard Malcolm, was read on his behalf by Rev. E. Galusha. The following is a portion of the Address. We welcome our br. Malcolm back, and hope that the result of his distant tour will be the correction of existing errors in the management of Missions, and a new impulse to the holy cause.

DEAR BRETHREN.—It is out of my power to speak in so large an assembly, for a sufficient length of time to be at all satisfactory. It has pleased God so far to restore my throat, as that I can preach in small places when necessary, though not without pain. The ability to converse is left to me, and the ability to write. In these modes, I shall endeavor to communicate to my brethren, and the public the facts, reasonings and opinions, collected during my late arduous agency. This has already been done in part, through the American Baptist Magazine, and voluminous communications of a more official nature, now on file in your Missionary Rooms. It is my intention to proceed to the preparation of a book, to contain not only the journal, but copious descriptions of the natural, religious and civil condition of Burmah; notices of the countries and stations visited; and distinct chapters on the present mode of conducting missions; on the measure of success which has attended the enterprise since its resumption in modern times; on new fields in and around Burmah; on the state and prospects of missionary efforts among the Chinese; and on the longevity of missionaries to the East. I shall assign to the Board of Missions such a portion of the profits of this book, as, if it shall meet with any considerable sale, will gradually repay the expenses of the journey and thus render my services entirely gratuitous. This work will require for its preparation and the execution of its engravings six or eight months, during which time I shall be obliged to decline in a great measure any considerable journeys.

The period of my absence was two years and six months. During this time I made nineteen voyages by sea (which consumed 464 days), fourteen voyages on rivers, and a land journey of 500 miles; besides smaller excursions by land and water. The whole distance travelled, including the actual courses at sea, is somewhat more than 53,000 miles. Until about a year ago, my health gradually sank under continual inconveniences and exposures, not imagined by those who have travelled only in civilized countries. The man from that region, who appeared so well last Sabbath, has just removed here, with his wife and children, and a younger brother, and says, he cannot live among those who thus revile his God and Savior, though they are his nearest friends. We feel that God has commenced a work in that place; and that we may be able to come to "the help of the Lord against the mighty," we have set apart this day for humiliation, fasting and prayer. As a church, we feel that we must have the Holy Spirit poured out upon us, before we can offer the "effectual fervent prayer of the righteous" for these perishing souls. We have now here fifty interesting inquirers, many of whom are making good proficiency in knowledge, and, I would hope, are growing in grace.

17. This has been a day of rejoicing throughout the village, on account of the arrival of Mr. Wade and Miss Gardner, and the good news they bring from the distant villages.

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19. The evenings of the past week have been principally devoted to the examination of candidates for baptism, and this afternoon, fifteen lovely converts have been baptized in the beautiful waters of the Tenasserim. Truly we see happy days in this heathen land!

28. Again Mr. Wade is suffering beyond description from the same cause as last month, and my heart sinks within me, in view of our labors at this station, which are increasing every year. My class of assistants now number fifteen, and they are making rapid progress in knowledge of the New Testament, which they are daily studying. They have been particularly interested of late in the epistles to Timothy, and Titus, and their answers give me much pleasure.

22. All goes on very pleasantly in this lovely Christian village. I have from two to three hundred at the meetings every evening in the week, and about four hundred on the Sabbath. Besides attending the sick, and necessary domestic cares, I devote my time principally to the class of assistants, and the religious instruction of the school. Their lessons are taught by two young Karen Christians, so that they go on well, with a little daily superintendence, and it is delightful to hear them answer questions on the scriptures with so much propriety. Have just now returned from visiting a little group of Christians, who live about six miles distant. They have a neat little zayat, where they assemble for prayer and reading the scriptures, every evening, and when not able to come to Mata on the Sabbath, they conduct worship, as well as they are able among themselves. I arrived at the village just before sunset, and, after evening worship, the Christians proposed to assemble the next day, and have a "Sabbath," as they expressed it, because I was there, and could teach them the scriptures. We spent the day very pleasantly, and found four in the little assembly, who, we trust, have lately been "born again," and who wish to be baptized.

10. Besides the assistants who accompanied Mr. Mason, eight from my present school-class, with Ko So, one of the deacons of the church, and two of the largest scholars from the day-school, have just been appointed as preachers and school-teachers for the distant villages, and will set out for their respective stations soon. Our large Karen day-school having made fine proficiency under Miss Gardner's superintendence, has now been

dismissed for a season, that the school-house may be repaired, &c. &c. We have appointed two young Christians, who are well qualified, to teach the school during the rains, as the small-pox will prevent their going to Tavoy with us.

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TEMPERANCE.

"How can we be temperate, unless we drink some?" inquired, very pointedly, a large, fat, fresh-looking man, one evening in Church meeting, when the question of total abstinence was under discussion in our presence. The glow of satisfaction which moved over his broad countenance, as he uttered this unanswerable question, indicated that his ingenious and often quickened intellect had discovered a difficulty of which the slower minds of some cold-water men have, perhaps, not even yet made discovery. "There are difficulties in that subject"—is a saying which often secretly quietes the mind of an opposer of a cause. Let me suggest that, if keeping to the moderate drinking of spirits or wine &c. is the only subject without difficulties, the moderate drinker is in no danger of becoming a drunkard.

POLITICS.

We believe that, in so far as men engage in the affairs of human government, either as electors, as Rulers or as subjects of law, they ought to act under the guidance of Christian principles, and from the impulses of Christian motives. Christians are, therefore, not to leave the affairs of government to be transacted by others from the idea that they have little or no interest at the ballot box or in legislation, but to engage in politics, not as organized partisans, but with a sincere desire to use their influence to bring all their fellow citizens to act politically as subjects of the government of God, holding themselves as strictly accountable at the judgment-seat of Jesus Christ for political as for any other actions. Some of the Rulers of this world would have the people think that God is not to be considered in the actions called political, and are not some American Christians more than half-persuaded that this is right? It is time, we think, to review this matter, and "whether we eat or drink or whatsoever we do, to do all to the glory of God."

DUELLING.

The wisdom of this world continues as self-confident as ever—at one time fiercely urging that "it is expedient one man should die for the nation" by the hand of savage violence, and anon, with very calm and serious and even sanguinuous aspect, uttering, as from the seat of judgment, its disapprobation of such conduct. A mere speculator might be amused in listening to the grave expression of dislike of Dueling from some of the wise ones of this nation—particularly, in hearing an old and unrepentant Duellist himself, who has grown grey with the identical crime adhering tenaciously to his character, now lugubriously saying—"No man can more heartily wish for that state of public opinion and society which would prevent the practice designed to be prevented by the bill before the senate. No man," continued Mr. Clay, "can be happier than I shall be, if this practice could be forever suppressed, eradicated and disengaged. . . . In one section of the country, the only alternative offered a man, who had been injured or insulted, is whether he will live in ignominy and disgrace, or expose himself to the loss of life, in a personal encounter, and under this alternative, there are but few that feel able to refuse that exposure of human life." Here no appeal is made to any higher authority to rebuke the practice than public opinion. "Ignominy and disgrace!" if a man refuse to worship and serve public opinion, when that public opinion is wrong. We must think, after all, that a man has another alternative—that of rising above such public opinion and so coercing the respect of even duellists themselves, out of a regard to the will of God and his glory. Let the infidel laugh at this—we will not laugh in our turn, but keep the eye steadily fixed on the broad commandment of the RULER of rulers—"Thou shalt not kill," till the cowardly spirit of the duellist bows to the high and sovereign behest of his Judge and Lawgiver. "Yea, I say unto you, fear him," more than corrupt public opinion. Moreover, what is able to correct this wrong public opinion, but the word of God? It is not in the power of Congress to legislate it down, or drown it into rectitude on principles of "expediency." If Congress unanimously condemn the practice, the "high-minded" duellist will have a double triumph, when, in his "proud" spirit, he sets at nought both the law of God and the law of Congress. We say, correct public opinion on every subject where that opinion is wrong; but there is only one way to do it effectually on any subject, and that solitary way is through the community the omnipotent truth treasured up in the great Magazine of Holy Writ. The history of all nations prove how utterly impotent is all human wisdom in correcting the vices which disturb the peace or threaten the overthrow of the body politic. "The world by wisdom knows not God" now any better than it did, when Rome stood up in her glory and boasted of her Virtue and her universal and stable government; at the very moment that she was ready to fall into ruins. The voice of all past ages conspires with that of the Bible saying—"Fear God and give glory to him!"—Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the son, lest ye perish from the way, when his wrath is kindled but a little. BLESSED ARE THEY THAT PUT THEIR TRUST IN HIM." We have only to add—"Troja tuit—Sic transit gloria mundi." The best translation of these often-repeated words is—Nations destroy themselves by the very means they devise to perpetuate their glory; for they "glory in their shame."

LITERATURE AND SCIENCE.

It is a Christian duty that every man, according to his opportunities and means, cultivate his intellect, and acquire literary and scientific information for the purpose of better serving God, as well as for his own good.

AGENTS are respectfully and urgently desired to send in the names of subscribers as soon as possible, and be prepared to forward the money immediately on the reception of the second number.

TO CORRESPONDENTS.

The Sabbath School Report from L. although interesting, is too long. If the respected writer will re-write and condense it, we shall be happy to insert it.

Letter from Rev. —

"May 2, 1838.

Dear Sir—I would immediately become a subscriber for your paper, but I have paid in advance for the Watchman for the current year, and I do not feel able to take and pay for both at once. This, I presume, is the case with most of our friends in this region. If you will commence your paper about the same time in the year with the Watchman, I will drop that and take yours next year, and, I presume, many others will do the same.

I was glad to see the thing proposed, for I have long been dissatisfied with the management of the Watchman.

I remain very respectfully yours in the same.

CONVENTION. In conformity with the report of the committee, the Society voted to hold its next annual meeting with the first church in Philadelphia. After some discussion on the question of home distribution, and the course proper to be adopted by the Society, the whole subject was postponed till 3 P. M. on Friday. The meeting of the Board of Managers was appointed for Saturday evening with addresses.

BAPTIST GENERAL TRACT SOCIETY.

This Society held its annual meeting on the evening of Tuesday, the 24th ult., in the Meeting-house in Oliver street. Dr. Chapman presided as chairman of the meeting. The report was then read by the Agent, covering a period of about fifteen months since the last annual meeting. Several resolutions were offered, supported by appropriate addresses. The remarks made by Prof. Sears, together with the facts related, showing the importance of Tract distribution in Germany, were highly interesting, and were listened to with attention and delight.

TRIENNAL CONVENTION.

The Baptist General Convention held its ninth Triennial meeting, in the Meeting-house of the Oliver-street Church in New York, on Wednesday, April 25, at 10, A. M. The meeting being called to order by the President, prayer was offered by Mr. Babcock, when the credentials of the members were presented and read. The President read a communication from the Oliver-street Church, cordially inviting the Convention to meet with them, and welcoming the members to their houses and to their hearts. Spencer H. Cone was then re-elected President, and Howard Malcolm and Rufus Babcock, Jr. Secretaries. A communication was then read from the American and Foreign Bible Society, expressive of sympathy and co-operation with the objects of the Convention. After which the usual committees were appointed, to report on the various subjects which were to be brought before the Convention. The day was chiefly spent in the transaction of the ordinary business, which usually engages the attention of every man.

Shall we, then, delay the beginning of this work for a half year? or shall we and our respected Brethren *alike* make some sacrifice for the general good?

We believe, there are friends enough to our enterprise in Mass., to place the paper at once above embarrassment by only paying for one copy each, if we can but reach them. Whether we shall or shall not be able to do so, will depend very much on the efforts of those whom we now address.

In passing, allow us to remark that our friends will, on a little reflection, believe it about impossible to make a *first* number a specimen of what the paper will be.

We send out this number mainly for the purpose of showing our friends that they are not *alone* in their feelings and desires, and to solicit of them to make one simultaneous and spirited effort. If they will do this, the Christian Reflector will soon visit them again and continue to repeat its visits *once a week*. If every one should wait till he learns how many others have subscribed, our subscription list would be very short.

It is, however, begin and *hundreds* who are waiting for *their* paper, would suffer a heavy disappointment, if they should not receive it at a much earlier day than the first day of the next year.

Let our friends "do up" this work of obtaining subscribers, so as to send in the names at the time of the *Anniversaries* in Boston, which occur the last week in the present month, and they will receive our best acknowledgements, and we hope, "the blessing of many ready to perish."

From the Christian Watchman.

ANNIVERSARIES IN NEW YORK.

AM. AND FOREIGN BIBLE SOCIETY.

The annual meeting of the American and Foreign Bible Society for the transaction of business, occurred on Tuesday, the 24th ult., at 10, A. M. in the Meeting-house of the Oliver-street Baptist church, New York. The meeting was opened by prayer; after which the President, Spencer H. Cone, stated the business which was to come before the meeting. This was the choice of executive officers and a Board of Managers, and the consideration of the principle contained in the second article in the Constitution, by which the operations of the Society are limited to Foreign distribution. It will be recollected that at the meeting in Philadelphia last year, this principle was left unsettled and the Churches, Associations, Auxiliary Societies, and other religious bodies interested in the Bible cause, were requested to express their views on this point, and communicate them to their delegates or otherwise, for the instruction of this meeting.

A committee was appointed to nominate a list of officers for the ensuing year, consisting of nine brethren, Kendrick, Southwood, Howard, J. E. Welch, Allen, Macay, Fuller, and Dawson. In their report they nominated the same list of officers which served last year, with the exception of a few changes in the Board of Managers, which were made necessary by death or removal from the city, and the addition of several new Vice Presidents. The report was accepted and the individuals chosen.

The committee on the second article of the Constitution, consisted of Johnson, Chapman, Knowles, Hume, Sommers, and Woods. In their report they stated, that after examining a large number of documents, and hearing the testimony of numerous individuals from all parts of the land, it appeared to be the wish of the denomination, that the Society should be entirely unrestricted; and consider their field for the dissemination of the Scriptures, as the world. Resolutions to this effect were reported by the committee, and adopted by a large majority. There seemed, however, to be less unanimity of views as to the propriety of commencing immediately the work of home distribution. Several plans were proposed, but none seemed to meet the wishes of the majority.

The further consideration of this subject was postponed till half past 8, A. M. on Thursday, when agreeably to the suggestion of the President, the business of the former day was re-enacted, to meet the views of some of the members, who considered the meeting on Tuesday unconstitutional, and the dates were altered accordingly. Agreeably to the suggestion of the President, a resolution was adopted, expressive of hearty co-operation in the objects of the General

BRIEF VIEW of the Missions, Stations, &c., under the direction of the Board of Managers of the Baptist General Convention for Foreign Missions. (Abstract from the 24th Annual Report, April 25th, 1838.)

Missions—The number of missions under the direction of the Board is twenty-three. Of these, there are twelve connected with Indian tribes in North America; three in Europe—in France, Germany and Greece; one in Africa—in Liberia; and seven in Asia—in Burmah, and among the Karen, in Siam, Arracan, and Asam, and among the Chinese, and the Telogos.

Stations—There are sixty-nine stations, including thirty-two out stations. Fifteen stations and six out-stations are among the N. American Indians; ten stations and five out-stations in Europe; two stations in Africa, and the residue in Asia.

Missionaries and Assistants—The number of Missionaries sent from this country, is ninety-eight, (51 males and 47 females), and of native missionaries and assistants,

about seventy, exclusive of native assistants in the printing department, viz.;—

In Mis. to Indian Tribes, 34 Missionaries, 9 nat. Mis. & as.	8
" " Europe, " " more than 11 " "	5
" " Africa, " " 5 "	51 "
" " Asia, " " and about 50 " "	70
Total, 98	70

Fifty-three missionaries have been sent out by the Board the last three years.

Churches and Members—Connected with the missions are thirty-eight churches, twenty of which have been constituted since the last meeting of the Convention. The number of their members is about sixteen hundred and fifty.

Baptisms—One hundred and twenty-five have been added to the Indian churches by baptism the past year, about fifty to the churches in France and Germany, and more than three hundred to the Karen and Burman. Total, at all the stations, about five hundred.

Printing Operations—There are five printing establishments, embracing fifteen printing presses, viz.: one at Shawanoe, Indian territory, with one printing press; one at Sadiya, Asam, with two presses; one at Maulmein, Burmah, eight presses, including a power press; one at Tavoy, in Tenasserim, two presses; and one in Bangkok, Siam, two presses, one a lithographic press. An additional press has been ordered to Bangkok. Of the presses attached to the Maulmein and Tavoy stations, five were sent out the last year.

Three of the establishments for printing—those at Sadiya, Tavoy, and Bangkok—have been founded recently. The first printing executed at Bangkok, was in the autumn of 1836. About 900,000 Svo. pages were printed prior to the close of the following May. At the Tavoy press, which went into operation in April of last year, about 1,500,000 pp were printed during the four ensuing months. At Sadiya, there were two works printed, of 500 copies each, prior to July, 1837, and a third was in progress. The returns from the Maulmein printing department are incomplete for the year ending June 30, 1837. The ordinary rate of printing, on four presses, was nine thousand sheets per day. The issues in the autumn of 1837, were at the average rate of 2,000,000 pages per month; and the demand for books and tracts beyond the power to supply, was greater than at any former period. 4,800 vols. or 236,400 pp. were printed at the Shawanoe press, exclusive of a monthly periodical in English and Shawanoe, and other occasional publications. The number of heathen languages in which books have been prepared and printed by missionaries of the Board during the year, is fifteen.

State of the Treasury—The receipts into the treasury during the year ending April 15, 1838, from all sources, were \$63,070 19; of which auxiliary associations, churches, and individuals contributed \$36,315 29. The total expenditures for the same period, including an unpaid sum, now due, and decrease of funds in the hands of foreign agents, of about \$25,900—were \$107,410 99. Excess of expenditures above receipts, \$44,340 71.

Wants of the Board—The missions to Siam, the Chinese, the Telogos, and to several Indian tribes, not to mention others that have requested aid, are in urgent need of an immediate reinforcement of missionaries. Several candidates for missionary service have been approved by the Board, and, if adequate funds were provided, would be sent forth to their work before the close of the current year. Requests have also been made for four additional printing establishments. The Board have not the means to meet these claims. **Their funds are exhausted.** If not replenished IMMEDIATELY, they will be constrained to consult, not for the enlargement of the missions, but for the least disastrous method of their reduction. The inquiry must be, what presses must be stopped, what stations shall be abandoned, what missions shall be closed; what missionaries shall be called home; The God of Missions, the Great Head of the church, who laid down his life for his people, graciously interpose, give to all our associations and churches a larger measure of his energy of vigorous faith, marked by heroic self-denial, and simple obedience, and defended by the indescribable and irresistible weapon of fervent prayer.

The business of the Convention was resumed on Thursday, and the reports of the various committees were heard. In the evening one of the Secretaries of the Board gave an abstract of the annual report, which was followed by short addresses. From this abstract, it appears that the number of missions under the direction of the Board of Managers, is twenty-three, stations sixty-nine, missionaries ninety-eight, native assistants seventy.

Connected with the missions are thirty-eight churches, twenty of which have been constituted since the last meeting of the Convention. During the past year about five hundred have been added to these churches by baptism.

The state of the treasury as exhibited,

shows an alarming decrease of funds. During the last year the excess of expenditures above receipts, was \$44,340 71. The report states that *their funds are exhausted*.

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The whole of the proceedings were distinguished for good order, harmony of opinion, and kindness of feeling. A good impression seemed to be made on every mind.

All seemed to feel the importance of the occasion, and the solemn nature of the duties in which they were engaged. It was truly a refreshing season to the pious heart, to see so many collected from every part of our land, to consult on the concerns of the Redeemer's kingdom, and to observe such a readiness to sacrifice all minor differences to the common good. The former Board of executive officers and Managers was re-chosen, with a sufficient number to supply vacancies, and the Convention adjourned to hold its next meeting at Baltimore.

Rev. Howard Malcolm was elected a Sec-

etary of the Board of Foreign Missions, in addition to the two who have heretofore per-

formed the duties of that office.

THE MISSIONARY CAUSE.

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In Mis. to Indian Tribes, 34 Missionaries, 9 nat. Mis. & as.

" " Europe, 8 " more than 11 " "

" " Africa, 5 "

" " Asia, 51 " and about 50 " "

Total, 98 70

Fifty-three missionaries have been sent out by the Board the last three years.

Churches and Members—Connected with the missions are thirty-eight churches, twenty of which have been constituted since the last meeting of the Convention. The number of their members is about sixteen hundred and fifty.

Baptisms—One hundred and twenty-five

have been added to the Indian churches by baptism the past year, about fifty to the churches in France and Germany, and more than three hundred to the Karen and Burman.

Total, at all the stations, about five hundred.</p

POETRY.

From "Slavery in America," an English Periodical.

THE SLAVE.

The dew of midnight gather'd on his brow,
And still he knelt in prayer. The bitter thought
Of all he had endured, must still endure;
The days—the years of unremitting toil,
The coarse and scanty fare, the tattered garb,
The taunt, the bitter curse, the bloody scourge—
All these and worse, far worse the sufferer knew.
They had withheld the bread of life,
Had crushed his spirit, bound his soul in chains,
And borne him to the earth. But these were wrong,
Scarce felt—scarce heeded, while his infant boy
And the fond mother welcomed him with smiles,
When his hard task of day was o'er. But they—
Where were they? Sold! as beasts of burthen sold!
That very morn, he saw them chained and driven
To a far distant clime. Marvel ye then,
That he should turn from earth and ask of Heaven,
Power to endure such weight of bitter wrong?
For nature, unshaken, demanded blood,
While thus he lifts his head in fervent prayer,
A light from Heaven dispels the vengeful gloom—
He bows his toil-worn form to earth, and cries—
"Vengeance is thine, thou wilt repay, O God!"

SLAVERY.

ANOTHER VOICE FROM ENGLAND.

The following Letter is placed on our fourth page, not because we deem it unimportant, but because by its interesting character it will tend to redeem the last page of a newspaper from the common reproach of having nothing interesting. We intend to admit into our columns, which are the property of our subscribers, no article merely to fill out our paper.

The manner in which a former similar communication from our English brethren was treated on its reception here, is not yet forgotten by us or by them. It is humiliating to remember it. A letter was, however, subsequently sent in reply, signed by more than one hundred and eighty Baptist ministers, reciprocating in the kindest manner the sentiments enunciated by the English brethren. As this letter is more general in its address, being sent to the churches as well as the ministers, it is to be expected that it will meet a more favorable reception, and call forth a more general response.

To the Ministers and members of Baptist Churches in the United States, the Baptist Union of Great Britain send their Christian salutation.

DEAR BRETHREN.—In your profession of the faith of Christ,—in your solemn pledges of devotedness to his service, in your dependence on the operations of his Spirit,—and finally in your practical vindication of Christian baptism from the misapplication and misconception to which it has been subjected, we feel that a basis is laid for fellowship between us more sacred and enduring than the interests of this transitory world can originate.

We have often glorified God for the special tokens of his favor which have rested on you; we have heard with grateful joy of your zealous and increasing efforts to promote his kingdom in the world; and we have experienced the kindlings of holy emulation and desire, while we have exclaimed, Has thou not a blessing for us, even for us also, O Lord, our God? Thus, dear brethren, admiration, not envy, thankfulness on your account, not suspicion concerning you, has dwelt in our minds, and it was far from our expectation that there should devolve on us the duty of remonstrance and entreaty on account of any blot on your Christian character.

To fulfil that unwelcome duty is our design in this communication. Receive it, brethren, from those who profess toward you the sincerest friendship,—a friendship that may not suffer sin to rest upon your souls.

We have not been ignorant that Slavery existed in the States, entailed, we are ashamed and humbled to acknowledge, by British influence, authority, and example. But we had until of late no conception of the extent to which multitudes of professing Christians in your land, by indifference, by connivance, by apathy, or by actual participation, are implicated in it.

The complete portraiture of slavery would be odious and revolting to the last degree, and though we do not accuse or suspect every proprietor of perpetrating all the wrongs to which the system leads, we are compelled to entertain the suspicion that those wrongs are perpetrated to a fearful amount, even where professedly Christian owners are directly responsible.

The slaves are regarded as the property of their masters. Their labor is no more available for their own benefit, than is that of the beasts of the field for theirs. By the law they are reckoned as cattle. By some proprietors, thousands are reared, and bought and sold with an entire disregard of every thing that raises man above the brute. Their conjugal rights are exposed to melancholy violation, and all their tender affections to reckless outrage. And, worst of all "their claim to feed upon immortal truth," to persevere for themselves the inspired word of God, is, in the majority of the slave states resisted and trampled upon, by an enactment which prohibits their learning to read, and thus dooms them to the scariest and most precarious supply of that knowledge which their immortal welfare demands, and which God has freely given for the benefit of the world.

Such a system, brethren, must be fruitful of oppression, injustice and crime; and yet among yourselves, your churches, your deacons, your pastors, this system finds apologists, advocates, abettors;—and unabashed by the symbols of incarnate and redeeming love, it obtrudes itself even at the table of our dying Lord.

Brother, are these things so? Would to God we could doubt their reality! but that relief is denied us. Some of your provincial assemblies have attempted, alas! with what infatuation and dishonor, to shield and extenuate the crime.

Oh, brethren, how long shall this wickedness defile you? How long shall the cause of our common Christianity be dishonored and injured by a vain attempt to place under its sanction a flagrant violation of the rights of man and the laws of God?

Shall we be told that the question of slavery is political, and therefore not cognizable before a Christian tribunal? We reply that, with what political considerations soever it may be complicated it is, as actually existing among you essentially a moral ques-

tion, and that if Slavery were purified from all that is unrighteous and anti-Christian, its most strenuous and political defenders would abandon it. Moreover, we beseech you, brethren, not to suffer imaginary civil benefits to array themselves in hostility to paramount moral obligations.

Is it maintained that emancipation is encompassed with difficulties? Allow their existence, we nevertheless believe that they may be greatly magnified by a worldly, selfish, distrustful spirit. Difficulties in a righteous cause are but the tests of principle, and passive resistance against sin even unto blood, is binding on every Christian. Bear with us, dear brethren, while in faithful affection we suggest what appears to us to be your duty.

At whatever cost listen to the cries of the oppressed, and vindicate their cause, already too long neglected; yield to the dictates of genuine philanthropy; demand full scope for the word of God among your negro population; seek the immediate repeal of the law which forbids slaves to read the tidings of salvation, and meanwhile let the iniquitous enactment be promptly disregarded; let the work of redemption by Christ exert, without restraint its equalizing, uniting influence within the precincts of the Lord's house,—there let the distinction between bond and free melt away and disappear. Let the pulpit solemnly utter the denunciations of the Almighty against those who build their houses by unrighteousness and their chambers by wrong, who use the service of their fellow men without wages, and pay them not for their work. Let the slaveholder who may be found in your solemn assemblies hasten to proclaim liberty to his captives, or let his profession be distrusted, and his conscience be appealed to by the terrors of the Lord. Let your influence upon the local governments of those States which sanction slavery, be dedicated devoted to the cause of justice and freedom. Endeavor to enlighten the minds of your fellow-citizens, that they may disown and forbid the sanction which Congress bestows on the iniquitous system. These things, brethren, are clearly and solemnly your duty. Arise, therefore, and gird yourselves for the work. You are summoned to the honorable service of Him who stands pledged to deliver the needy when he crieth and to break in pieces the rod of the oppressor. Imbibe his benevolent spirit and fulfilling his righteous commands, you may surely confide in his protection and await his blessing.

This story was written one hundred years ago, by Rev. Experience Mayhew, then a preacher to the Indians in Martha's Vineyard.

Horatio Flagg, Timothy F. Rogers,
Joseph Field, Silas Shores,
Perrin B. Fisk, William S. Stearns,
John Ferguson, Tyler Thacher,
Bancroft Fowler, Melancthon G. Wheeler,
D. H. Grant, Samuel Willard.

* About sixty Ministers in the County.

CHILD'S DEPARTMENT.



The following little story of an Indian child is inserted for the special reading of the dear young children in the families of our patrons. It will be a pleasure to us, every week to place something in the Child's department adapted to the capacity and taste of the younger classes of youthful readers. As they read, let them look weekly up to the kind SAVIOUR and pray Him to lay His hands on their heads and bless them. They are encouraged to do so by the word of Jesus.—"Suffer little children to come unto me and forbid them not, for of such is the Kingdom of heaven."

This story was written one hundred years ago, by Rev. Experience Mayhew, then a preacher to the Indians in Martha's Vineyard.

ELIZABETH PATTOMPAN,

Who died at Tisbury, in the year 1710, aged 17 years.

ELIZABETH was the daughter of Josiah Pattompan and Ruth his wife, both professors of religion, and, as I have been informed, diligent instructors of their children in the principles and duties of Christianity.

When this daughter of theirs was about eleven years of age, they put her to live in an English family in the town in which they themselves resided; and she behaved herself very orderly and well while she tarried there, being willing to learn to read, and receive such other instructions as those she lived with thought themselves obliged to give her; but the death of her pious mistress a year after her first coming to that house, occasioned her returning to her father's house again, though her master would not otherwise have parted with her, not having observed any thing in her deportment which he disliked.

After her return to her father and mother, she continued to behave herself well, being very obedient to them. She was very diligent in her business, minded her book, and was willing to go to meeting as often as she could.

She appeared also careful to abstain from sin, and her parents observed that she prayed in secret places; and once when they had been abroad, and did not return till after she had done looking for them, when they came to the door, heard her praying with the children, which had left in her care.

As she took heed that she sinned not, but living blamelessly, so she was a very serious reprobate of sin in others, especially those of the family in which she lived; insomuch that her father assured me, that all who belonged to the house stood in awe of her, even her parents as well as others, she having the courage to let them know, that she was grieved at such bad conduct as she saw in them, or otherwise knew that they were guilty of; and yet had the prudence to manage her reproofs so ingeniously, as not to give them any occasion to be offended with her.

Growing unhealthy some years before she died, as her bodily weakness grew upon her, her spiritual strength seemed to increase more and more; she therefore discoursed more freely about the concerns of her soul and another world, than she had formerly done; and she told her relations, that the great seriousness which she observed in her mistress with whom she lived, and her earnestness in prosecuting the work of religion wherein she was engaged, was that which first put her upon a deep and serious consideration of her own state and ways. She said, that she then thought, that if she would obtain eternal life, she must work out her own salvation with fear and trembling, as she saw her mistress did, and indeed which all about her could not but observe.

One instance of this girl's following the example herein set her, shall be particularly mentioned.

From the Franklin Gazette and Mercury.

At a regular meeting of the Franklin Association, it was unanimously resolved, that the following declaration of sentiment on the subject of Slavery, be presented to every Minister in the County of Franklin, Mass. without distinction of denomination, for signature and publication.

T. Packard, Jr. Scribe of Assn.
Ashfield, Feb. 14, 1838.

DECLARATION.

We the undersigned, (Ministers in Franklin Co. Mass.) hereby express our deliverance conviction, that the system of SLAVERY, as it exists in the United States, being just to men and offensive to God, is sinful; that it ought to be abolished with the least possible delay; and that all lawful and proper measures should be employed for its removal.

John Alden, Jr. David Goddard,
Merle P. Alderman, Roger C. Hatch,
Tristan Aldrich, Samuel Heath,
Joseph Anderson, Urbane Hitchcock,
Erastus Andrews, Benjamin Holmes,
Stephen T. Allen, Solomon B. Ingram,
Burr Baldwin, Henry Jones,
Charles E. Barnes, Amherst Lamb,
Pomroy Belden, Horatio J. Lombard,
Salmon Bennet, Thomas Marshall,
Jonathan D. Bridge, Moses Miller,
Amariah Chandler, Theophilus Packard, Jr.,
Benjamin F. Clarke, Theophilus Packard, Jr.,
Erastus Curtis, John Parkman,
Martyn Cushman, Jesse M. Purrington,
Edward Davenport, Reuben Ransom,
W. H. Dalrymple, William M. Richards,
Gordon Dorrance, W. H. Rice,
Lyndsay Fay, William Riddle,

Jesus Christ, her only Saviour. She also now called earnestly on God for the manifestation of his favour to her soul, and gave many good exhortations to all her relations.

Some days before she died, she earnestly desired her father to commit to writing, for the benefit of her relations, some things which she then uttered; which her father doing not long after; he since presented me with a copy of the same: which having now before me, I shall here insert the substance of it, which is as follows.

I know assuredly, said she, that such is the condition of mankind, that there is no rest for them any where in this world; I choose therefore to go to my father, rather than tarry any longer in it.

Then praying, she said, Therefore now O my heavenly Father, if thou pleasest so to do, prepare my soul to be saved by thee in the place of heavenly rest, which thou hast prepared for thy people: and then I know I shall certainly have everlasting joy in thy salvation. If, therefore, O God, thou takest me away, take away likewise my sinfulness from me. And O that thou, O God, wouldst deal thus mercifully with all my friends and brethren.

Having prayed, she thus spoke to her relations: And you, my brethren and friends, I desire that you would not be over much grieved at my death, but instead thereof turn to, and call on God, and then we shall see one another again in heaven.

Lastly, said she, I speak to you, my father. I find in my heart, my father, something that is a matter of very great consequence to you; it greatly concerns you, that turning to God, you call constantly upon him as long as you live, which if you do, your God will show a great favor to you, or will greatly bless you, and you shall have great joy, or comfort; but if you do not, you will be wretched and miserable for ever.

You ought to consider how exceedingly dreadful their pain and torment will be, who go to hell, or to the place of wicked spirits.

See that you abstain from drunkenness. I entreat you, my father, in the name of our merciful King in heaven, that you would write these words for the use of my brethren and friends, that so they may duly consider their own souls.

MISCELLANY.

From Rev. H. Malcolm's Journal.

IDOLATRY SUPPORTED BY THE BRITISH GOVERNMENT.

The countenance and support given by Government to the prevailing forms of religion, is a weighty subject, and calls for the solemn consideration of British Christians. I cannot but sympathize deeply with the missionaries, in the trials and obstructions which they meet on this account. They have little doubt but that the pernicious influence of the brahmans would wither, and their system lose its power, if Government did not render their aid, both by open countenance and direct taxation.

An extreme fear of creating political disturbances, if efforts were made to convert the natives to Christianity, seems to have

possessed the Company's Government from the beginning. Hence the refusal, at first, to allow missionary effort. Hence Chamberlain, though in the service of her royal highness, the Begum, was deemed pestilent for preaching at a fair, and her majesty was reluctantly obliged to send him down to Calcutta. Happily, the little band that found a refuge under the Danish flag at Serampore, lived to prove practically, that such fears are groundless.

But though the Government now permits and protects missionary effort, it has not wholly lost its early fears; and these, together with a desire to be strictly neutral, lead to measures directly favorable to idolatry. It levies and collects the revenues for supporting brahmans and temples, as the former rulers did, thus virtually making idolatry and Mahometanism the established religions of the country!

The annual allowance from the public treasury, for the support of the temple of Juggernaut, is 56,000 rupees, [about \$26,000,] and many other temples have allowances equally liberal. C. Buller, in his letter to the Court of Directors, on this subject, says, "Large pensions in land and money, are allowed by our Government, in all parts of the country, for keeping up the religious institutions both of Hindoos and Mahometans." Lord Wm. Bentick, Governor General of India, under date of August, 1835, speaking of the tax laid on pilgrims, which yields the Company a handsome revenue, says, "As long as we maintain, most properly in my opinion, the different establishments belonging to the Mahometan and Hindoo religions we need not much scruple about the tax in question."

In the district of Tinnevelly, an examination on this subject was made by Mr. T., who found 2,783 temples, and 9,799 petty kovils, of male and female deities, and some inferior religious stations; making a total of 14,581 places of idolatrous worship. The total charge of these, on the Government, amounts to thirty thousand pounds sterling, [about \$135,000,] per annum.

Beside this regular support, there are numerous other modes in which the national systems are countenanced. Mr. Rhenius has stated, that, in 1831, Government contributed forty thousand rupees toward the performance of a certain ceremony in the temple at Tinnevelly, and to repair the idol's car. At the principal festivals guns are fired by national ships, and by the company's troops, and the military bands of music are loaned to grace the occasions. Thus Christian soldiers are compelled to do honor to the false prophet and to dumb idols.

Various temples and gateways have been built or repaired by Government. Vast sums have been spent on colleges and schools, for the inculcation of heathen and Mahometan doctrines and customs. By these same laws and customs British judges and magistrates regulate their decisions, instead of the pure and equitable laws of their own land, and of the Christian scriptures. When the ears of certain gods are to be drawn in public procession, there has been, for some years back in various places, a deficiency of people. In such cases the officers of Government send out magistrates, and constables or peons, who, with whips and ratans, beat the wretched people, and force them to quit their work and drag at the ropes.

Until lately, the appointment of native

Christians to any office, however low, was wholly prohibited. That prohibition is now removed; but as the local officers are not bound to employ them, and the general feeling is against it, they are still excluded. How impressively does this say to the natives, that their rulers do not want them to become Christians! I have heard many declare, that a man who would change his religion, is not worthy of confidence! I made many inquiries, and could never find any one who knew of a Christian sepoys being ever raised above the ranks.

Corporal punishment has been abolished in all the native regiments. Recently a Christian sepoys committed an offence, which formerly was punished with flogging. The question was started, whether this man, being a Christian, came under the new law. The decision was, that he was not a native, in the eye of the law; and he was made to undergo the lash! I took this fact from the Calcutta newspapers.

Public offices are closed entirely on various native festivals; but on the Christian Sabbath, native officers and servants, and many Europeans, are employed as usual. I have been in no part of the Company's territories where public works, carried on by native laborers, are not continued on the Lord's day.

By Mahometan and Hindoo laws of inheritance, the son who changes his religion, loses his patrimony. British judges therefore, deciding by these laws, are compelled to turn the convert from his home, a beggar. The very records of these courts are *inscribed to Shree to Ganesha*, and other false gods. Brahmans and others have been appointed and employed by Government, to make intercessions and invocations to pagan gods for rain, and for fair weather!

I speak in no spirit of bitterness in narrating these facts. The Government has, in the main, good intentions, I have no doubt; and next to the profit of the Company, and the preservation of these countries to Britain, desire the well-being of the people.

Two incidents have just occurred, which will be likely to attract attention to the necessity of a reformation in these matters. Mr. Casamajor, a distinguished civilian, has resigned his appointment, rather than collect revenues for the support of idolatry. Of course, those who hold similar appointments, are anxious to quiet their consciences, and sustain their reputation; and a thousand arguments are brought forward against Mr. Casamajor's course. The present commander-in-chief on the Madras presidency, principled against countenancing idolatry, yet not able to forbid the attendance of troops on festive occasions, which is a Government regulation, issued a circular, forbidding the music to accompany them. This order has created him much trouble. Sir F. Adam, the governor, repeatedly and positively required him to issue a countermanding order. This Sir F. Maitland would not do, choosing rather that the governor in council, who has the power, should himself countermand the order. After some days of sharp contest, the governor's time to embark for England, arrived; and nothing was done.

ERRORS IN RELIGION.

There are several forms of error in the sentiments, whether real or pretended, which men sometimes express when urged to become the hearty and open followers of the Lord Jesus Christ. One of them is this: We cannot understand the Bible—we don't know what to do in order to become Christians. Listen to a few lines from this book. "He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the only begotten Son of God." What can be more intelligible? All that have not received Christ in hearty faith, are condemned for sin, the sentence being 'death eternal.' But more is evident; it is, not that sinners will be, —they are 'already condemned.' Who can misapprehend such declarations?